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and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

*published to promote the preserving
of church records and the writing
of parochial and diocesan history*

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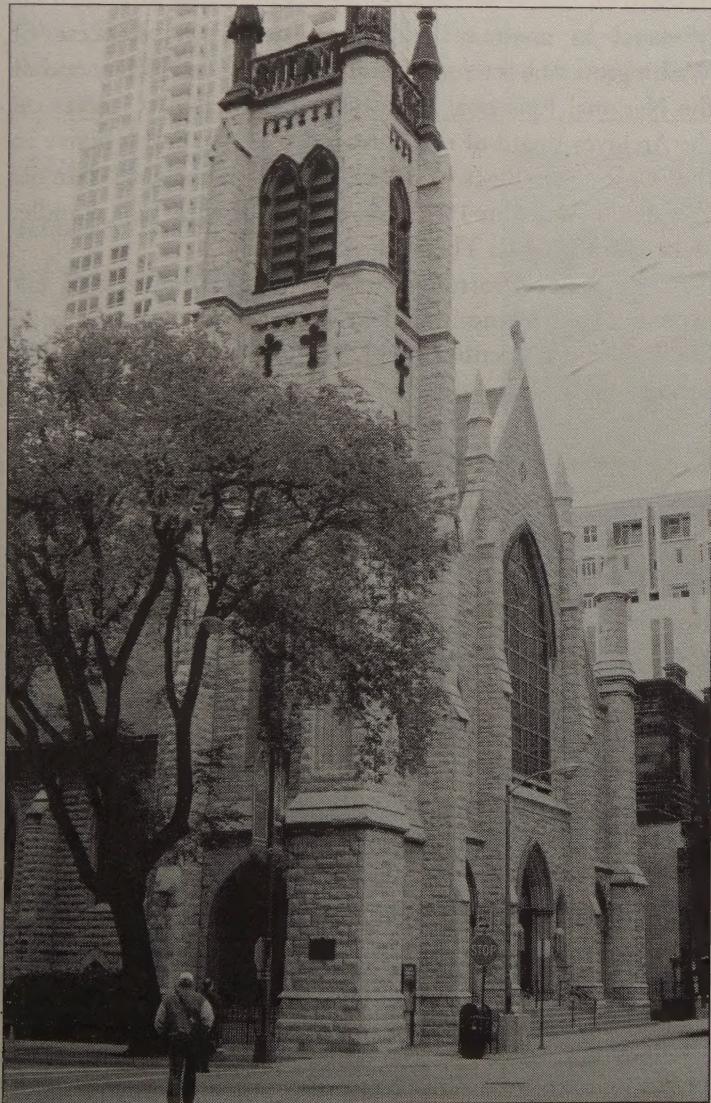
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Anglicans and Lutherans together: Historians/archivists plan Chicago meet



Anglican Advance

By Barbara Brandon Schnorrenberg

Centuries before "Called to Common Mission" was bruited, Anglicans and Lutherans in the New World exhibited more than love and charity toward each other: They actually ministered to and with each other, and clergy of both denominations served parishioners of the other as need arose. In the centuries between the arrival of both faiths in North America and covenants recently formed, they continued to cooperate in varying degrees.

Exploration of this cooperation will be examined as one aspect of the experiences of Anglicans and Lutherans in North America since the 17th century when historians and archivists of both faiths meet in Chicago, Illinois, June 20-23, 2004. Conference planners representing the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, the Episcopal Women's History Project, the Canadian Church Historical Society, the Lutheran Historical Conference, the Archives of the Evangelical Lutheran Church in America, and the American chapter of the Anglican-Lutheran Society encourage all interested persons to register and attend.

Those who arrive early for the conference have the option of taking a tour of the Diocese of Chicago Archives or of the churches of Oak Park on Sunday afternoon, June 20. Later that afternoon, Evensong at St. James' Cathedral in

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The conference will officially begin at St. James' Episcopal Cathedral in Chicago.

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News and Notes

Margaret Lewis named assistant archivist for African American Historical Collection

The African American Historical Collection of the Episcopal Church, a cooperative venture of the Historical Society of the Episcopal Church and Virginia Theological Seminary, has reached an important milestone in its effort to build a strong collection of documents illustrating the important role African Americans have played in the Church. Early last fall, the seminary completed expansion of space in the Bishop Payne Library to house the collection, and the materials thus far collected have now been placed in that space.

In November, Margaret D. Lewis joined the seminary staff as assistant archivist for the collection. She brings to the task both valuable experience and a deep interest in the purpose of the collection. Lewis, who has a bachelor's degree in history from the University of Hawai'i and master's degrees in social work and divinity from Howard University, currently serves as assistant historiographer of the Diocese of Washington. She is a member of the Historical Society and of the National Episcopal Historians and Archivists, serves on the Archives Board of the Episcopal Church, and is active in the Union of Black Episcopalians, which gave her its President's Award in 1996. She will work with Julia Randle, archivist of Virginia Theological Seminary.

"We feel fortunate to have found someone of her experience and commitment to what we hope to achieve in building the collection," said Thad Tate, president of the Historical Society.

Restoration and Renovation Conference scheduled for Boston, April 21-24

The Restoration and Renovation Conference, sponsored by Restore Media LLC, is held on a rotating basis in Chicago, Boston, Washington/Baltimore, and Philadelphia. This year's conference in Boston will include, for the first time, a track of sessions geared to those in charge of historic churches and synagogues. Clergy, building and capital campaign committee members, sextons, and other staff are encouraged to attend.

Among the topics for the 90-minute conference sessions are stained glass restoration, fire safety, historic replication technology, and holistic approaches to (school) chapel restoration. Two three-hour workshops offer more in-depth training on specialized topics. A special feature will be a day-long "Sacred Places" workshop taught by Partners for Sacred Places and specifically focused on planning and funding for repair and restoration. Lay leaders and clergy from sacred places will receive a 30 percent discount on pre-registration.

fees; members of Partners for Sacred Places will receive a 50 percent discount on conference fees.

For further information, see the conference web site: www.restorationandrenovation.com.

Portland, Oregon, site for 2004 Oral History Association meeting

“Telling Stories: Narratives of Our Own Times,” the theme of the 2004 Oral History Association meeting, invokes both the practice of oral history and the unique ability of oral history to capture stories that are especially revealing and meaningful. The enormity and significance of recent events urge the recording and interpreting not only of the cataclysmic events at the turn of the 21st century, but also the sweep of the 20th century that lies within living memory.

The conference will be held September 29 to October 3 at the Hilton & Executive Tower in Portland, Oregon. Among the presenters are performer/educator Awele Makeba, who will use ethnographic theater to examine the untaught history of the Montgomery bus boycott; Mike Honey of the University of Washington, who will speak on “The Power of Remembering: Race, Labor and Oral History”; and Linda Tamura of Willamette University whose “War Stories” will bring to life the voices of Japanese-American World War II veterans who served in highly deco-

rated units of the armed forces while their families were interned in government concentration camps. Other activities include architectural and history walking tours and visits to Indian cultural centers, the Oregon coast, and the historic McMenamin’s brew pubs.

For further information, check the association’s web site: www.dickinson.edu/oha.

Need help to restore artifacts?

Hawaiian museum could have a solution

Diocese of Hawai’i archivist Stuart Ching is also curator of Iolani Palace, residence of Hawai’i’s last king and only queen and now a museum. Through a program called Pulama I’ā, meaning “cherished objects” in Hawaiian, Ching has been able to restore some of the palace treasures, most recently a desk belonging to Queen Kapiolani.

The Pulama I’ā program, begun in 2003, matches donors with furniture and paintings that need repair, always a costly enterprise. Restoration of Queen Kapiolani’s desk, underwritten by the National Society of the Colonial Dames of America, cost \$4,510. Restoration of a gilded pedestal table cost \$6,500. Restoration of portraits of King Kamehameha II and Queen Kamamalu, discovered in Ireland two years ago and returned, cost between \$1,500 and \$1,800 each.

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Historical Society grant assists publication of parish history

A grant from the Historical Society of the Episcopal Church enabled Trinity Church, Columbus, Ohio, to obtain professional photographs of some of its prized stained glass windows. A series of four windows depicting Creation, the Old and New Covenants, and the ongoing work of Christ in the world are the work of Boston artist Wilbur Herbert Burnham. Though installed after World War II, they were designed in a medieval style and can be “read” visually. A window that overlooks (and for some defines) Trinity’s worship space is a representation of Christ and the archangels. Installed over the reredos in 1910, it was created by David Maitland-Armstrong, a student of Louis Tiffany. These full-color photographs are featured in Trinity’s new history, the work of parishioner Lisa Klein. (See review of *Be It Remembered*, page 20.)



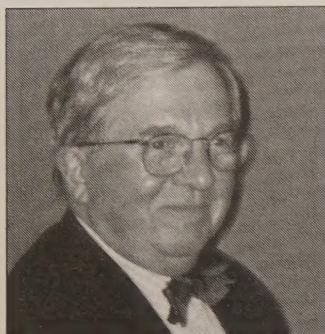
Be It Remembered, *Lisa Klein’s history of Trinity Parish, Columbus, Ohio, was inaugurated with a tea and book-signing on November 2, 2003*. Pictured are the Rev. Richard Burnett, rector, and his wife Katharine; author Klein; Anita and Robert Davis, impersonating Ohio’s Civil War governor and Trinity vestryman William Dennison and his wife Ann Eliza; and Jean and the Rev. John Carson, impersonating the Rev. Philander Chase, Trinity’s founder and Ohio’s first bishop, and his wife Sophia.

Guest Columnist

Sharing is the name of the game

By John Woolverton

In June, members of the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project will meet in Chicago with our Lutheran counterparts in a conference addressing "New World experiences of two Old World traditions."



Thomas A. Mason

Besides being a time for learning, it will also be a time of sharing—or, in modern parlance, "networking."

It is of great importance and value to all of us that those in NEHA, EWHP, and HSEC keep in touch, feed each other ideas, and in our un-historical age point not only to stupidity and ineptness, but to the innovative and give place and even praise to those who radiated wisdom and patience.

Despite Archie Bunker's assertion, "God don't make mistakes; that's how he got to be God," the people we write about did make mistakes and, like the rest of us, plenty of them. We are not in the business of waving the flag all the

time (either American or Anglican) and so glorifying the past, but we are committed to learning its lessons, hard though they may often be. One of them came to me the other day when I read in FDR's Second Inaugural Address (March, 1937) the riveting sentence: "The test of our progress is not whether we add to the abundance of those who have much; it is whether we provide for those who have too little."

Today we are bombarded by what David Shenk calls "info-pollution." In his book, *Data Smog* (1997), Shenk judges that we are drowning in data from our e-mail, junk mail, faxes, and the world wide web. The internet is meant to accelerate the global village, but the millions of web sites actually encourage cultural splintering and tribalization. As each one finds his particular niche of interest and prejudice, irreconcilable differences increase, and there are fewer and fewer exchanges between people of differing ideas and aspirations.

Journals such as *Anglican and Episcopal History* and *The Historiographer* invite their readers to climb outside their own biases and to embrace within a generous orthodoxy those with different opinions. Neither publication seeks to control thought by weeding out what the editors might personally deem unpleasant or irrelevant; rather, we would present essays which have been checked for historical accuracy, sensitivity of analysis, freedom from cant, and seriousness of purpose. In times of cultural warfare in and out of the Church, those are not such bad ideas to employ concretely and directly.

John Woolverton is editor of Anglican and Episcopal History, journal of the Historical Society of the Episcopal Church.

Bishop Henshaw: New developments in the archival adventure

By Lawrence H. Bradner

Last spring I searched libraries in Providence, New Haven, and even briefly in Baltimore in preparation for a presentation at the June NEHA conference in Baltimore. My subject was John P. K. Henshaw, rector of St. Peter's, Baltimore, from 1817 to 1843 and bishop of Rhode Island from 1843 to 1852. John Henshaw shows up in a very new light as he appears in the unpublished memoir of his son Daniel; in unpublished correspondence to and from him; in copies of books he owned; and in rarely quoted articles by him. I probably exceeded my allotted time in presenting a wealth of insights gained from the above sources.

In my preparation, I lamented the fact that I could not find anywhere Bishop Henshaw's diary, which son Daniel cites in the memoir. Just recently I've learned that a descendant has given John Henshaw's two-volume diary, beginning with his consecration in 1843 and ending just before his death in 1852, to the Rhode Island Historical Society in Providence. The Manuscript Division of the Society now has these volumes and some additional Henshaw correspondence

not available to me when I searched there last spring. Therefore, we now have available continuous primary source material on Bishop Henshaw from 1817 to 1852.

Later this year I hope to incorporate the newly found material into a full-length study of Bishop Henshaw. The new material is of such value, however, that I wanted to inform others who might want to use it.

I should add that John P. K. Henshaw and Daniel Henshaw were both staunch Episcopalians to the ends of their lives. John Henshaw's predecessor at St. Peter's, Baltimore, the allegedly disgraced George Dashiell, bolted from the Episcopal Church.

Lawrence H. Bradner is archivist of the Diocese of Rhode Island.

[Ed. Note: The editor apologizes profusely to Lawrence Bradner and to readers of the newsletter for mistakes in the account of his address to the NEHA conference as reported in the last issue of *The Historiographer*. His paper was on John Henshaw, a staunch Episcopalian who had no hand in helping to form the Reformed Episcopal Church.]

Obituary

Ruth Farnham, Spokane historiographer, dies at 96

Ruth Farnham, possibly the oldest and longest-serving historiographer in the Episcopal Church, died November 2, 2003, in Coeur d'Alene, Idaho.

A long-time member of both the Historical Society of the Episcopal Church and of the National Episcopal Historians and Archivists, Ruth Farnham was born October 16, 1907, in St. Paul, Minnesota. While she was still a young child, her family moved to Spokane where her father was manager of the Old National Bank Building. Following graduation from Lewis and Clark High School, she attended the University of Washington in Seattle. During her senior year, her father, treasurer of the Missionary District of Spokane, prevailed upon her to become secretary to the district's new bishop, the Rt. Rev. Edward M. Cross, a position she assumed in October, 1929.

For 37 years, she served as secretary first to Bishop Cross, then to his successor, Bishop Russell S. Hubbard. She left her diocesan post in 1966—by then she was diocesan financial secretary—to work for the Eastern Washington Historical Society at the Cheney Cowles Memorial Museum, a position she held until her retirement in 1977. She then returned to the diocesan office as a volunteer.

Ruth Farnham's passion was history. In 1964, Bishop Hubbard had asked her to take on the monumental task of organizing all the diocese's archival materials—clippings, photos, histories. Thus, "with no pay but plenty of rewards," she began meticulously to maintain Spokane's historical files. In 1997, as the diocese celebrated her 90th birthday, the *Inland Episcopalian* reported that "the history of the diocese is Ruth's personal history. Her 90 years of living have encompassed the development and growth of the diocese."

A cradle Episcopalian, Ruth Farnham "grew up" in the Sunday school and later was confirmed in the small frame All Saints' Cathedral, Spokane's first Episcopal cathedral. Her family lived across the street from the present St. John's Cathedral, whose construction she witnessed and which she considered one of the most beautiful places on earth. Years later, she recalled riding the construction elevator up the cathedral's tower, surveying the breath-taking view of the city. She said it was a good place to spend one's lunch hour.

As the missionary district grew to diocesan status, her role also grew—some called her "the assistant bishop"—until finally the work had to be shared. Nor was that work all in the diocesan office. For many years she managed the diocese's Camp Cross, for which she had a special fondness. In addition to her diocesan duties, she was an active member of St. John's Cathedral and from 1969 to 1988 was a member of the diocesan Episcopal ChurchWomen's board, serving variously as secretary, treasurer, and a member of the UTO committee.



Archives, Diocese of Spokane

In an interview in 1979, Ruth Farnham described a thrill of her work as seeing the diocese "grow from what we had to what we have. And the people you get to know through the years throughout the diocese. It really leaves a lasting impression on you and your life." She recalled the diocesan office in which she began her career—a small wooden room adjacent to the north transept of the newly-built cathedral. By the time of the interview, the diocesan archives were housed in a well-used four-drawer filing cabinet that she carefully guarded in Paulsen House, the diocesan headquarters.

As archivist/historiographer, she sought constantly to increase diocesan holdings, especially to acquire up-to-date photographs of each church in the diocese as well as parish histories and leaflets of special programs and services. As the cathedral prepared to celebrate its 50th anniversary in 1979, she became involved also with its history and archives and admitted that perhaps some items in the diocesan files belonged "down there. There's a certain overlapping."

"Many people think of history as very dull and uninteresting. This is not true!" she wrote in her 1997 annual report to the diocesan convention. Her report highlighted the archives' collection of parish cookbooks. The first was produced by the women of St. Mary's Church in Bonners Ferry, Idaho, in 1914; it was revised in 1977. "These old cookbooks make fascinating reading though are a bit hard to follow. Have you ever put a 'peck' of something in your cooking?"

A memorial service was held at St. John's Cathedral on November 24 with the Rt. Rev. James E. Waggoner, Jr., officiating.

Material for this obituary came from the Columbia Churchman, newspaper of the Diocese of Spokane, and its successor, the Inland Episcopalian, as well as from Gloria Lund, secretary of the diocesan convention and a long-time friend.

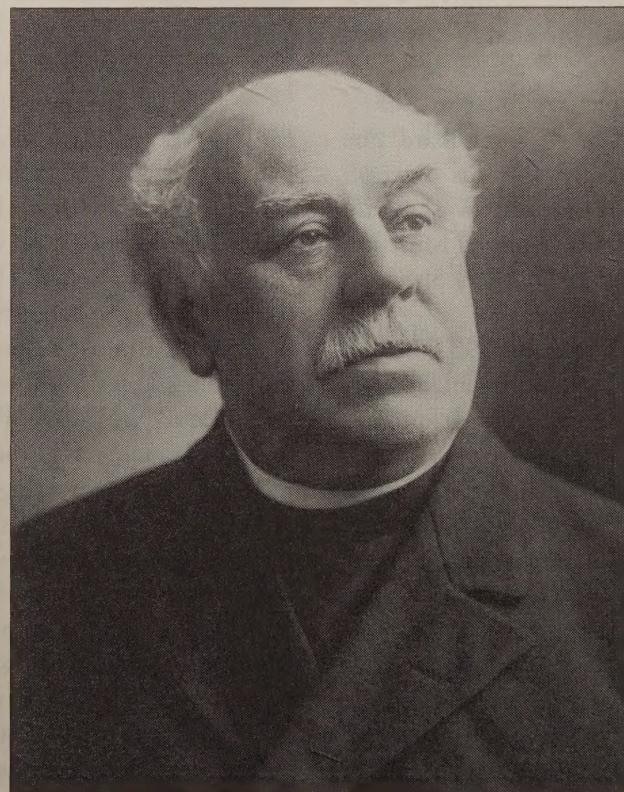
Thomas Patrick Hughes (1838-1911): Missionary to India's "Northwest Frontier"

By Elizabeth Hughes Clark

Thomas Patrick Hughes was born in Henley, a village in Shropshire, England, on March 26, 1838. He was baptized in the ancient chapel of Middleton and later confirmed by the celebrated Bishop Renn Dickson Hampden of Hereford in the church at Ludlow. He attended the Ludlow Grammar School for which his godfather, Thomas Massey, J.P., had provided the fees.

Hughes' father, a miller at the time of his son's birth, died "on Sunday when the bells were ringing for church" when young Thomas was just 10 years old. His father's illness had led to a difficult economic situation, forcing the family to live in Grandmother Hughes' home for several years. Now his mother's widowhood did not bode well for him and his brother. Although in 1863 he was given £500 by relatives on his mother's side, this was not enough to send him to university. At school-leaving time, he went to work.

As a young adult in Ludlow, Hughes was an assistant Sunday school superintendent. Upon moving to Manchester to become a silk salesman for S. & J. Watts & Co., he became an assistant superintendent of St. Anne's Manchester Sunday "Ragged" School. In 1861, at age 23, he applied to the Church Missionary Society (CMS) College in Islington, a suburb of London. Beyond the letters and papers at CMS and a chronological memoir composed later in life, little else is known of Hughes' early years.



The letter Hughes wrote to CMS in October, 1861, held "views and motives for offering myself to the CMS," the most evangelical group in the Church of England, to become a deacon and missionary in the colonies of Great Britain. "I believe I have a good share of the missionary spirit and although I am much attached to my native country and have many dear friends and relatives in it the immensity of the missionary field and the fewness of suitable labourers and above all the

Master's command (Mark XVI, 15v) are to me claims far stronger than either that of the ties of kindred or the love of country."

Without a university degree, the two-year study to become a deacon was, for Hughes, undoubtedly the most likely path toward ordination in the Church of England. Canon James Bardsley, Hughes' rector at St. Anne's Manchester, certainly played a pivotal role in his life at that time. A member of several CMS committees, he was one of the three references Hughes used for entrance to Islington College.

The summer of 1864 was eventful for Hughes: On July 26, he was ordained deacon in the chapel at Islington College and posted for Peshawar, the Northwest Frontier of India. On August 17, he and Eliza Lloyd of Manchester were married by Bardsley at Manchester Cathedral. And on September 12, the young couple sailed for Calcutta, British India, aboard the *Malabar*.

Hughes and his bride arrived at Calcutta in January, 1865. The journey had taken over four months, and it took another month to make a leisurely trip across northern India to Peshawar by rail and dak-ghari, the mail train. They visited mission sta-

tions at "Benares, Agra, Delhi, Umballa, Ludrandi, Amritsar."

Peshawar, in the "Northwest Frontier," was both an unhealthy and dangerous place although to Hughes it appeared "certainly the prettiest station I have seen in North India." The Northwest Frontier was a focal point for British imperialism and world politics with England and Russia vying for control of Afghanistan. The first Afghan War had broken out in 1839-1842, and frontier clashes were frequent. During Hughes' time in Peshawar, a second Afghan War erupted (in 1878), and Anglo-Russian tension was background to mission work.

At least three languages were important for missionaries in Peshawar: Persian, Pushto, and Urdu. Hughes became

proficient in all three and even developed a speaking knowledge of Peshawaree and Panjabee, village dialects. Also necessary was a working knowledge of Hindustani, for many of the servants of British colonials were Hindu, and of Arabic in order to read the Koran. Within a decade, Hughes became head of the Government Examining Board in Pushto, had written a government-approved text on Pushto prose and poetry, was translating Genesis and Exodus into Pushto, and had published books on Persian poets and his *Notes on Muhammadanism*. Also during this period, he became an associate editor of the *Civil and Military Gazette Lahore*. Articles on remarkable missionaries and happenings in the Northwest Frontier mission field for CMS publications were part of his prodigious output.

While CMS tried hard to keep rein on its far-flung missionaries, the men frequently resented it. Hughes, who lived an intensely energetic and committed life, pursued recognition in his chosen work and chafed under the administrative strictures of the society's multiple levels of command. His letters bear evidence of irascibility at the need to follow procedures.

Monetary matters were extremely difficult. Letters between England and India took many weeks. From the time Hughes arrived in 1865 until he left in 1884, he was often short of cash. "It is certainly kind of the Parent Committee to think my case exceptional. I however hope that ere long they will restore the old salary of 240 pounds [per annum] for I am quite sure we cannot live on less." Later in his career he resented having his requests evaluated by Committee men. "I could wish that our Home Committee could so arrange these private matters without bringing them before our Lay Committee out in India. It is not pleasant for a clergyman of some years standing to have his allowances discussed by men younger than himself in years, and whom he may meet in social circles."

India and other colonies were far more exacting in observing social protocol than even England itself in the 19th century. Missionaries, particularly if they had no university degree or were not independently wealthy, were considered to be on a lesser social level generally than chaplains. This did not deter Hughes, who displayed little fear in speaking his mind. In 1872, he wrote Bishop Robert Milman of Calcutta, the Metropolitan and senior bishop of India, that he was having "some correspondence" with the chaplain at the military chapel in Peshawar, which he served when the Rev. James William Adams was away from the regiment.

The points under discussion related to where the priest was to stand during different parts of the service. "I find he has decided to exclude me from ministering in that church (unless otherwise advised by your Lordship) if I will not conform to [his] following arrangements." Hughes cited the current customs of the Church of England as defined by the Privy Council. Bishop Milman agreed with Hughes, sent

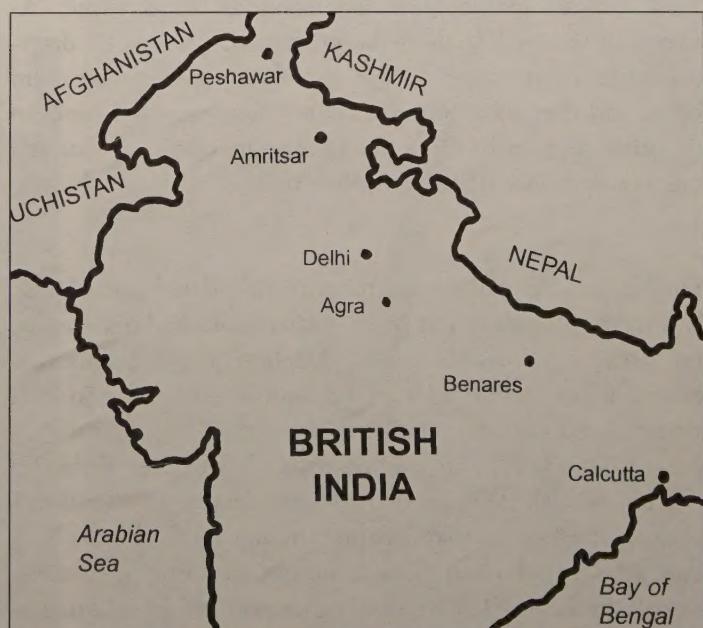
a stinging letter to Adams and a copy to Hughes. Adams—he later led the Coronation Procession of King Edward VII and became Chaplain in Ordinary to that monarch, both formidable social and religious positions—cannot have been pleased by the negative attention.

Along with a thin-skinned disposition, Hughes possessed a wicked and piercing sense of humor. A March, 1881, CMS publication had his anonymously written essay, "Reminiscences of Missionary Deputation Work." It describes a missionary's return home for rest as a constant hustle from parish to parish to beg funds for mission work. "He speaks to every age and group. . . . A missionary is public property and every individual, from the newspaper editor who does not subscribe to missions down to the veriest country bumpkin who does, considers himself at liberty to discuss the missionary's merits." It is to CMS' credit that the essay was published!

Reading through the years of letters in the CMS archives and through the articles Hughes appended in his memoir, it becomes clear that his major goal for the Peshawar mission revolved around understanding and working with the Afghan peoples in the city and neighboring villages. "My intercourse with the Afghans in the surrounding district is not without encouragement," he wrote. "Some of the chiefs all very friendly. . . and I seek through their influence to introduce a knowledge of Christian truth to people connected with them—with what success it is impossible to say."

Though he was warned of murderous possibilities, itinerating, visiting the neighboring villages, proved one of Hughes' most enjoyable responsibilities. He undertook these visits in the spirit of being with and like those he met and

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The route from Calcutta to Peshawar took another month.

Thomas Patrick Hughes

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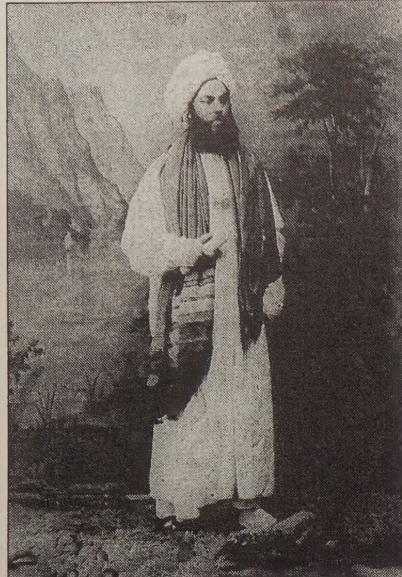
never encountered antagonism. He dressed as an Arab and traveled much like the Arab chiefs with a servant, mules, books, and simple camping equipment. Often he sent these ahead with a letter to the chief requesting permission to pitch camp in "the chief's hospitable village." Thus, when he arrived, he was welcomed by the chief—one even built a *hujrah*, guest house, for his visits—and often joined the mullah and other village elders, sitting cross-legged on mat or bedstead, to discuss theology. His fluency in Pushto and Urdu and his genuine pleasure at meeting with and genially disputing with the chiefs and their mullahs helped him to understand village life. (When at home in Peshawar, he often went to preach in the bazaars.)

Observing how the Afghans welcomed him, Hughes learned how to welcome them to a Christian mission. He had quickly recognized that hospitality was a cardinal virtue to the Afghans and that the *hujrah/guest house* was core to that hospitality. He built a *hujrah* at the Peshawar mission and made sure an Arab servant was available to offer the pipe of peace to any visitor.

Worthington Jukes, a mission colleague, wrote, "As they had shown [Hughes] the greatest hospitality, he determined to reciprocate. . . . He was always glad to see them come and they soon found that they were very welcome. In no other mission in India did I see so many natives coming voluntarily under Christian influence."

Hughes' second goal was to create a well-ordered and scholarly library at the Peshawar mission. No books had been added for decades before his arrival. Hughes bought books that taught about the Koran and the traditions of Islam so missionaries and visitors could learn about the Afghans and their way of life. He himself studied with a Wahhabi and Persian scholar, Mullah Ahmad. A distinctive feature of the library became the Pushto manuscripts, unique in the library of a European in India and likely as unique in European libraries as well. (When he left India, Hughes gave the Pushto manuscripts to the British Museum.)

This library was so important to him that he used his



Hughes Family Archives

own funds to order books from England to add to it. In 1873, he wrote CMS in London, "I enclose an order for one thousand rupees—100 pounds which I shall be much obliged if you will place in the CMS office and allow Messrs Dickson and Stewart to draw upon it on acc't for Books—I have already paid them 70 pounds." When asked why he did not give his money to "some more direct missionary object," he replied, "We are as you know—300 miles from the Conference Library—and besides this, in the course of years Peshawar must become a centre of missionary work instead of being merely a corner of the field."

A native church, where Afghans and local villagers might come to worship in comfort, was Hughes' third goal. He thought and wrote about this for a decade. CMS had little interest in bricks and mortar, but Hughes suggested that it be a "memorial church" for those missionaries and others who had died in Peshawar. The idea of a "self-governing church" became a major topic of discussion among European church leaders during the 1870's so the building of a "native church," served by native clergy, became, in a way, a diplomatic action.

In building the church, Hughes felt it important, to the extent possible, that local labor and materials be used. The builder was a native craftsman. Brick covered with chunam, Indian stucco, was the outer surface. The interior floor was covered with Persian carpets, and the chancel was paved with blue and white Peshawar tiles. The wood screens were pinjara tracery. Biblical verses in Pushto or Persian adorned the walls. The whole building was of Saracenic design. "The Peshawar mission has for some years past endeavoured to carry on its evangelical labours as far as possible on Oriental lines," Hughes wrote, "and it is in accordance with this intention that this Memorial Church now stands in *Oriental dress*."

Many gifts came from families of deceased clergy. Hughes and his wife gave the baptistry to honor their two daughters who had died in Peshawar before the age of 3. A parsonage had also been built for the Rev. Imam Shah, the resident clergyman, and his family. Hughes had helped Shah, who served the Memorial Church until his retirement, to become a priest.

"The greatest credit is due [Hughes] for the genius he displayed in all his ideas for All Saints Church, and in raising most of the Building Fund whilst in England," wrote Jukes. "The Memorial Church was opened for Divine service on December 27th, 1883. . . . One side of the church was occupied by Native women and by Native and English ladies; and the other side by the men and boys of the congregation, and by members of the Punjab Native Church Council. Fourteen clergymen, five of whom were Natives, were present."

Less than a week after this marvelous day, Hughes wrote CMS London, asking to return to England with his wife and two youngest children. ". . . As our new church is finished earlier than I expected," and as he had seen his other

four children, at school in England, very little, he requested a furlough. That unexpected furlough became a resignation from CMS in March, 1884, noted only as "Connexion closed" in the book of *Lay and Clerical Missionaries, CMS*.

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Despite the achievement of his three major goals and other accomplishments—including annual educational durbars for the Afghan boys in the mission school, establishment of a bookstore on Kissi Khani, the chief street of Peshawar, where Christian materials could be found, an oratory added to the mission where clergy might say the Daily Office—Peshawar had not become the "centre of missionary work" Hughes had imagined early in his career. He had received no position of administrative leadership in the mission society in India. Ordained priest at St. Paul's Church in Agra in 1867, his B.D., given in 1882 on recommendation of the Archbishop of Canterbury, Archibald Tait, was essentially a "battlefield commission." He had received a Fellowship at Punjab University for his literary accomplishments. He had been consulted by the Viceroy, Lord Lytton, in 1876, prior to the Second Afghan War, regarding his knowledge of the loyalties of Afghans in the area of Peshawar and Kabul, and over the next two years was often consulted about frontier conditions. He "had received the Ameer of Cabul in the Gurkhatri, Peshawar not far from the spot where the bones of Gautama the Buddha have recently been discovered."

Beyond these few acknowledgements, Hughes' work had not garnered many tributes and no career advancements

from the Church Missionary Society. The letters in the family's archives and those in the CMS archives regarding his resignation and the family's decision later to leave England give evidence of sadness and sensitivity to the social and academic slights received during those 19 years.

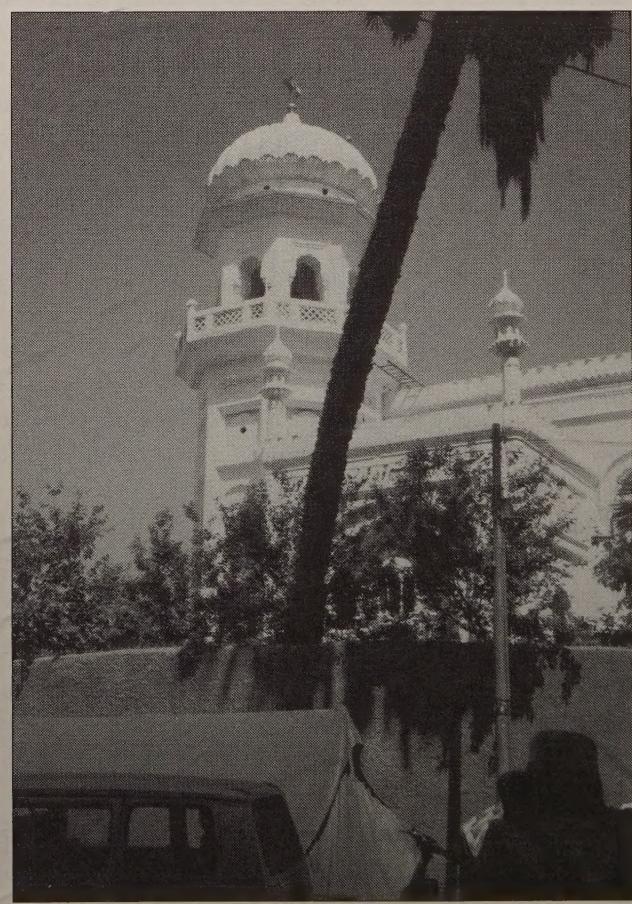
The most telling letter is from the Rt. Rev. T. Valpy French, the saintly first bishop of Lahore, written to Hughes, whom he called "our best & ablest," on June 24, 1885. The eight-page letter was penned after an exhausting schedule, ". . . still I am constrained to write a few poor lines, the best I can achieve to assure you how deeply afflictive a bereavement your loss from our mission Roll will be if indeed (which I can scarcely believe) your severance from it is permanent & resolutely fixed beyond recall. Even should it be so, I should be the last to tear your heart by scolding or remonstrating for few know better than I do the exceeding value of your work, & something at least of the rending of spirit you have experienced on several occasions."

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The return to England was also difficult. Parliament, in 1867, had passed a statute that allowed a man educated as Hughes and without a university degree to serve a church on English soil. For an entire year, he sought a place. Over 50 percent of the "livings" in England were held privately, and he was unable to find one that would accept his credentials or his attainments. Thus in May, 1885, he sailed for New York armed with a reference from Bishop Valpy French to Bishop

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All Saints' Memorial Church (right), in "Oriental dress," stands pristine-ly white in Peshawar, Pakistan. A comfortable Christian presence in an Islamic country, its interior (below) remains as Hughes designed it with its cross and Bible verses in Persian or Pushto and with Persian carpets on its floor. Photos by Angela Naylor.



Edna Biller: A profile in foresight and fortitude

By Sam Portaro

In 1934, Edna Biller wrote of an “experiment toward a better understanding between peoples of different nationalities, races, and religions.” That “experiment” had begun a decade before when Mrs. Biller, widow of Bishop George Biller of South Dakota, opened Taylor Hall—now the DeKoven Center in Racine, Wisconsin—to host a gathering of international students from around the nation who could not return to their native lands during the winter academic holiday. She had little more in mind than to provide for them an “American Christmas.”

The first “Fellowship Conference” consisted of 21 students, representing China, Japan, Korea, India, Hawai‘i, the Philippine Islands, and the United States. And they were of many faiths: Hindus, Muslims, Zoroastrians, and Christians: Methodists, Presbyterians, Episcopalians, and Roman Catholics.

A native of Arkansas, Edna Peninger Biller was adept at a warm hospitality distinctive to her roots, no doubt remarkable in this midwest setting, but the more so for broad ideological and theological expansiveness. Ever the gracious hostess, Mrs. Biller did not intrude, but listened intently and watched perceptively. Among her impressions of the students, she recorded that she had “been uplifted by their patience, steady work, and the sacrifice they have made in their search for knowledge, beauty, and truth,” yet she “feared the subtlety of their minds and the hard, cold, academic atmosphere that sometimes engulfs them.”

In 1929, she persuaded the Women’s Auxiliary of the Episcopal Church and several private donors to purchase a spacious house on Woodlawn Avenue, near the University of Chicago. The new location was named Brent House in honor of the late Bishop Charles Henry Brent, a colleague of her late husband and a man dedicated to interfaith dialogue. Bishop Brent had recently died, and Mrs. Biller probably reasoned that her new ministry represented a worthy memorial. The substantial new residence allowed her to expand the work beyond seasonal events to a more permanent presence. It opened in 1930 as “a home for building friendship and understanding among peoples of different nationalities and races through religious fellowship, intellectual activities, and social contacts.”

Recollections of those who knew the power of its ministry bring Mrs. Biller to life. One such “alumnus” of an early holiday conference eventually became a professor in Peiping, China. He wrote in 1933 to Mrs. Biller: “I really meant it and mean it now when I say that personal work with promising people like the ones you have mothered will go a



The original portrait of Edna Biller, without inscription, a gift of the Peninger family, hangs over the living room mantel at Brent House. When the house was restored in 1985-87, Sam Portaro found a copy of Mrs. Biller’s memorial service bulletin containing what appeared to be a lovely photo portrait of her. He located a Biller in the clergy directory and called him. Asked if he were related, the priest replied, “Oh yes, I remember Aunt Edna.” He directed Portaro to a nephew, a lawyer in Little Rock, who recalled the picture as it was described to him over the phone. “It’s not a photo, though,” he offered. “It’s a charcoal that used to hang at Brent House, and I think I know where it is. Let me make some calls.” Several weeks later a crate arrived at Brent House. The framed portrait was inside.

long, long way in spreading the light of knowledge, and beauty and love. What is most inspiring is the thought that these young people will go to their own countries, to communities where their efforts will mean much, and in time multiply your work until you cannot realize it in its fullness. . . . In this day and age when everybody is interested in material values, and counts so carefully loss and gain, it is a source of much encouragement to know that an institution like Brent House can flourish and quietly go on with its work.”

A Japanese student wrote also in 1933 from Japan, "As the Christmas season draws near, memories of the blazing fire in the living room of Brent House dance before our eyes. I can almost feel its warmth, and can see the leaping blue and red flames disappearing up the chimneys. Around Brent House's life-giving fire center so many memories—happy welcomes and sad farewells, heated discussions and quiet, friendly soul talks, laughter, music, and even tears—all things that add so much richness to life. The fire that purifies—I hope that once again it will burn away our year's accumulation of hate, envy, and fear."

Only a few of the original participants of those first events survive, but their clear memories and enthusiastic recollections attest to the power of what Mrs. Biller fostered at Brent House. Ruth Earnshaw Lo wrote in 1992 that she was "probably one of the oldest who can claim to have enjoyed the great privilege of sharing in the life. . .that flourished at 5540 Woodlawn in the 1930's."

She describes in detail the early conferences and their logistics, and she observes, "There could never have been any question about Brent House's being a Christian home and an American one at that. But there was never any pressure on the members to 'convert' or be 'assimilated' in return for the hospitality they enjoyed. By way of illustration—at Christmas Conference, a feature of the week was a big Christmas tree with the role of Santa Claus played by our Korean librarian, with carol singing in a dozen languages. At midnight all who wished to do so were welcome to attend midnight mass at the local parish church. No one made any speeches about it, but we were all there."

"And at meal times during the conferences—and we all ate together three times a day—although no one made any to-do about it, no Muslim or Buddhist ever went hungry for lack of suitable food; there was always rice for those tired of bread. American apple pie, Southern style, hot and with butter, frequently appeared, but always with an alternative of raw fruit for those suspecting lard in the crust."

Other alumnae wrote of a different kind of life-changing experience at Brent House. Louise Chou-Ching met her husband, Renald Ching, there in 1934. Writing from their home in Hong Kong in 1990, she told of their fondness for Edna Biller—their respect so deep they named their son Biller in her honor.

And Minette Schwenger Weiderhold wrote in 1992, "I met my first husband at Brent House, Arturo Macias from Mexico. He was studying at the Chicago Theological Seminary; . . . a

friend brought him to the Brent House Christmas dinner. We were married in 1934 and went to Guadalajara, Mexico, to live. My first son was born there. He's now at the State Dept and will move soon to Beijing to be our Consul general there."

And Shirlee Taraki wrote in 1992, "I started to attend Brent House in the fall of 1943, when I met some students from Afghanistan who were already regulars at Brent House . . . including one Mohamed Rasul Taraki from Northwestern (whom I married in 1944). . . . There were the Sunday dinners, when we would take over the kitchen and cook Afghan dishes."

Programs reached well beyond the social, often addressing difficult issues of global concern well in advance of general public awareness or conversation. In 1933, the Consul General of Japan in Chicago spoke on "The Modernization of Japan." In 1934, long before the topic became headline news, Dr. Clark Kuebler spoke on "Germany and Hitler."

Writing from Brent House in September, 1934, Mrs. Biller anticipated the 10th anniversary of her "experiment": "Only when I turn my memory back to Christmas, 1925, do I realize fully the growth and development of this work. At that time there was no purpose in mind other than offering a few students. . . a place where they could feel at home for a few days. When the vacation was ended we saw the possibility of eliminating ignorance and creating friendliness through small group meetings in a home-like atmosphere. The fact that Brent House is constantly used, that we are now in our 10th year, that we have most recently closed our most successful. . . student conference," was for her an obvious amazement and, she hoped for others, an encouragement to establish similar outreach to students.

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Those who attended the September, 1932, conference at Brent House pose on the lawn with Edna Biller, seated in the middle of the second row. Minette Schwenger has been identified as fourth from right in the same row. Photos courtesy of Brent House Archives.

Convent of St. John Baptist: Repository of little-known treasures

By Marianna Garthwaite Klaiman and Mary Kennedy Wagner

The church workroom of the Convent of St. John Baptist in Mendham, New Jersey, holds wondrous surprises. A gentle tug on the chained latch of a large wall cabinet will cause it to creak open. Like the pages of a medieval manuscript, hanging frames swing out to display embroidered, jewel-toned velvets, brocades, and cloth-of-gold copes. A unique work of art, each cope incorporates over 1,000 years of history in its design, colors, and construction. A special cope in the community's collection is the "Saints Cope," worn by Bishop Charles Gore, former bishop of Oxford, for the dedication of the convent's cemetery on Pentecost, 1918.

The cope derives its name from the Latin word *cappa*, meaning a long, protective cloak. Present-day copes are semicircular with a band of decorative material or embroidery called an orphrey that extends along the entire length of the straight edge. The hood, originally functional, has evolved into a shield-shaped, stiffened piece of material on the back and attached to the orphrey. It is often edged with fringe and its surface covered with embroidery. Lucy Vaughan Hayden Mackrille, in *Church Embroidery and Church Vestments* (1939), called the hood "but an excuse for embroidery and as rich and elaborate as we can afford it." The cope is fastened across the chest with an elaborately fashioned clasp called a morse.

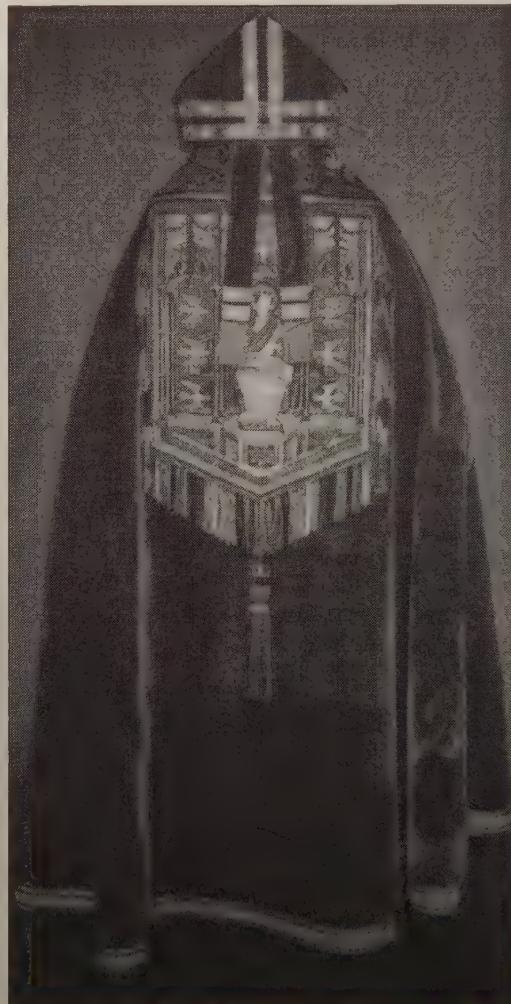
Copes were originally everyday wear for laypeople as well as clergy. A specific mention of their usage as a liturgical garment does not occur until the 10th century at Cluny where all the monks wore copes during High Mass. Their liturgical use wasn't universally accepted by the English Church, however, until 200 years later. Today copes are worn by all ranks of clergy as processional garments during festal occasions and Masses, benedictions, consecrations, and burials.

The reputation of English ecclesiastical embroidery, known as *Opus Anglicanum*, reached its height during the 13th and 14th centuries. The reaction of Pope Innocent IV to

Opus Anglicanum was recorded by Matthew of Paris, Benedictine monk and chronicler of life in London and the Court. (His *Chronica Majora*, written from 1235 to 1259, was edited four centuries later by Dr. Luard and called the Rolls Series.) In 1246, he wrote: "About the same time, my lord Pope, having noticed that the ecclesiastical ornaments of certain English priests, such as choral copes and mitres, were embroidered in gold thread after a most desirable fashion, he asked whence came this work? From England they told him. Then exclaimed the Pope, 'England is for us surely a garden of delights, truly an inexhaustible well; and from where so many things abound, many may be extorted.'"

In the 1530's, during the reign of Henry VIII, the Crown seized lands and property belonging to the Church. Since treasured pieces of English embroidery were often presented as diplomatic and papal gifts, thus going out of England, many fine examples of *Opus Anglicanum* survived the Reformation. A century later, during the Puritan Revolution, church frescoes were whitewashed, candles and crosses were removed from altars, and richly embroidered vestments and hangings, with pearls and gemstones removed, were burned to retrieve the gold. Rubrics forbade priests to wear vestments. Imprisonment or worse was imposed for such hints of "Popery."

Not until the 1830's did a second flowering of the great English ecclesiastical embroidery tradition take place. At this time, a change was sweeping through the established Church of England. John Henry Newman, a fellow of Oriel College of Oxford University and vicar of St. Mary's, the university church, began preaching about the decline of church life and the spread of "Liberalism." He published the first *Tracts for the Times* in 1833 to set forth his ideas, beginning the Tractarian, or Oxford, Movement. Followers looked back to the Middle Ages as a time when the church met its parishioners' needs,



Marianna Garthwaite Klaiman

both religiously and aesthetically. Architects became interested in studying and rebuilding the ruins of many English Gothic churches. At the same time, new churches were being built in Gothic Revival style. It became important to fill churches with the finest decorations, furnishings, and vestments. Welby A. Pugin, author of *The Glossary of Ecclesiastical Ornament and Costume* (1846), gave detailed instructions for the design and embroidery of vestments and paraments, drawing his inspiration from the great *Opus Anglicanum* embroideries.

One of the earliest manifestations of the Oxford Movement was the reintroduction of monastic orders and sisterhoods. The Community of St. John Baptist was founded in Clewer in 1852 within the Diocese of Oxford. The mission of this sisterhood was to rescue fallen women from the slums surrounding Windsor Castle. The women were taken off the streets and given basic religious instruction and training in household sewing and laundry work. The sisters were responsible for the finer ecclesiastical needlework produced in the convent church workroom.

When the community established a house in New York City in 1874 (moved to Mendham in 1913), making vestments and paraments remained an important occupation and source of revenue. Some paraments in the Mendham collection still have the convent's church workroom price tags attached. The collection contains approximately 1,000 items: The earliest piece dates from the 17th century, with the majority made by the sisters in America and England in the late 19th and early 20th centuries. The convent also has an archive of over 1,600 original embroidery patterns organized by subject; some are signed and contain notes or instructions. The church workroom library has many books on religious and secular embroidery. Original tools, threads, fabrics, and trims still fill the drawers.

Community records reveal that the Saints Cope was designed in 1914 by Sister Olive Frances, who was sent to England to examine medieval *Opus Anglicanum* embroideries and illuminated manuscripts from the collections in the British and Victoria and Albert Museums. After her return, she visited the Metropolitan Museum of Art and the Morgan Library in New York to study similar items in their collections.

The Saints Cope is made of an unusual shade of brick-red silk velvet, a color referred to as "Sarum red." It measures approximately 132 inches along the orphrey and 60 inches from top to hem. It is lined with a pale peach silk faille, and the hem is bordered with the same fabric edged in silk braid. The rectangular-shaped fabric mors is decorated with sections of an antique jeweled bracelet sewn on to form a cross.

The most striking features of the cope are the beautifully embroidered hood and orphrey panels. The hood measures 16 inches wide and 20 inches long. It is edged with knotted multicolored 4-inch silk fringe, and an elegant 10-inch silk tassel hangs from its bottom point. The embroidery features the seated figure of Christ. His right hand is raised with three fingers pointing upward in a gesture of benediction.

Surrounding Christ in two adjoining alcoves are six white doves, with a seventh directly above representing the descending Holy Spirit—symbolic of Pentecost.

The orphrey is composed of eight embroidered panels, each 6.5 inches wide and 16 inches long. On each panel, set inside a Gothic archway, are Anglican saints: Aidan, Anselm, Boniface, Columba, Cuthbert, Oswald, Patrick, and Thomas of Canterbury. By placing the figure of the saint within a Gothic arch, Sister Olive Frances referenced Gothic church sculptural decoration and *Opus Anglicanum* embroideries. Each saint is also shown with symbolic objects associated with his life or martyrdom.

All the embroidery on the Saints Cope's orphrey and hood is stitched in silk and gold threads on linen. Halos are couched gold thread. The faces and the hands of all the figures are worked in a circular split stitch in the style of the medieval *Opus Anglicanum* embroideries. Garments are a combination of split stitch, stem and outline stitch, gold couching, and French knots. Backgrounds are couched gold worked in a variety of brick patterns. Architectural elements, such as columns and the symbolic objects of the saints, are worked in satin and split stitches. Some of the saints' panels have tiny sequins and beads attached.

The convent collection includes the original pattern and practice embroidery for the cope's St. Aidan orphrey panel. The pattern is sketched in pencil on heavy weight paper. The practice panel, worked on linen and mounted on velvet, was produced with as much skill as the one on the finished cope, but comparison of the two reveals some design and color changes. St. Aidan, who founded a monastery at Lindisfarne in the seventh century, is dressed as a bishop holding a beehive. The beehive is often used to represent religious community life—a symbol especially meaningful to the sisters.

The Community of St. John Baptist's ecclesiastical embroidery collection is a valuable resource and historical treasure. To keep this art form alive today, Carol Homer, member of the Embroiderers Guild of America, teaches classes at the convent in ecclesiastical embroidery. Once a year, in the fall, Guild member Edith Anderson Feisner teaches a five-day intensive course focusing on one embroidery technique. A five-day intensive course on the care and conservation of ecclesiastical textiles is held in the early spring.

For more information and the schedule of classes, contact the community at 1-973-543-4641 or csjb@worldnet.att.net, or visit <http://home.att.net/~csjb/home.htm>.

Marianna Garthwaite Klaiman, an executive assistant at the Athena Group and former fashion specialist at Sotheby's in New York City, has been involved for over 10 years with the vestment collection at the Convent of St. John Baptist. Mary Kennedy Wagner, curator of the St. John Baptist textile collection, has written on common-sense conservation and served on the board of directors of the New Jersey Costume and Textile Group. Adapted, with permission, from NeedleArts of the Embroiderers' Guild of America.

In the steps of St. Paul: Jay Cooke, church planter

Jay Cooke, 19th-century financier, was born in Sandusky, Ohio, in 1821. At age 18, he entered the Philadelphia banking firm of E. W. Clark and Co., within three years became a member, and in 1858 retired to reorganize some of Pennsylvania's abandoned railways and canals. In 1861, he opened Jay Cooke & Co., a private banking house.

Cooke's success in raising money was phenomenal. After he negotiated a \$3 million government loan for Pennsylvania in 1861, the U.S. Treasury Department, needing financing for the Civil War, appointed him a special agent. He raised \$511 million in 1862 and \$830 million in 1865. In 1870, his firm undertook to finance construction of a railroad from Duluth, Minnesota, to Tacoma, Washington. The project failed and his firm collapsed, but by 1880, all debts had been paid, and he was again a wealthy man. Jay Cooke died in Ogontz, Pennsylvania, in 1905.

For church historians, however, Cooke's importance lies in his interpretation of the gospel imperative to go and make disciples. Understanding that each person's gifts are different, he put his prodigious talent for making money to the service of the Church.

Reared an Episcopalian—his father was a founding member of Grace Church in Sandusky—Cooke became an active member of St. Paul's Church in Philadelphia. He endowed a chair at Bexley Hall, the seminary at Gambier, Ohio, and both founded congregations and erected church

buildings. Two of those churches appear in the *2004 Historic Episcopal Churches Engagement Calendar*.

St. Paul's Church, Put-in-Bay

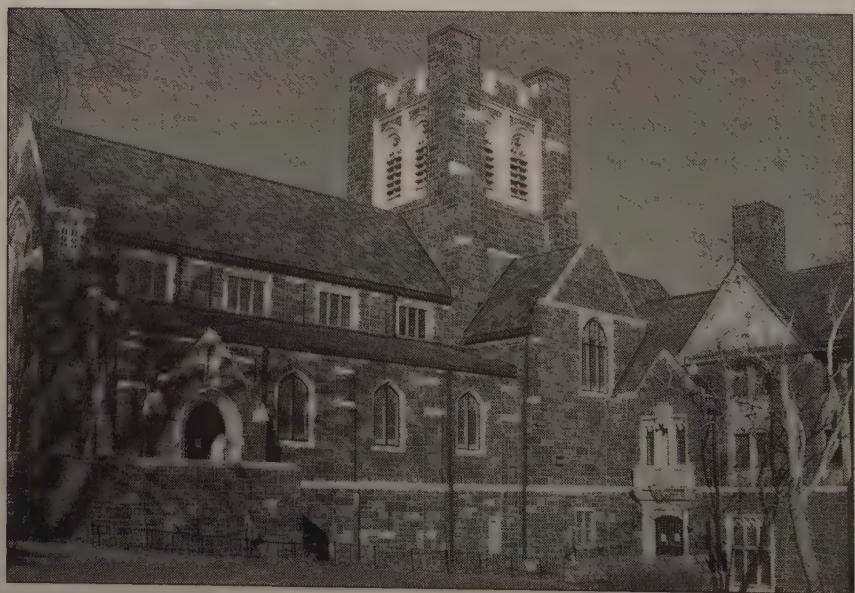
Not far from Jay Cooke's boyhood home of Sandusky is Put-in-Bay. Cooke purchased the small harbor island named Gibraltar and in 1864 built a summer home there for his family. That same year, he organized St. Paul's Parish, named for his church in Philadelphia, and began a parish school.

A Carpenter Gothic building in the style of Richard Upjohn, St. Paul's opened its doors in October, 1865. Jose de Rivera, a developer, donated land for the church on nearby South Bass Island. Cooke bore most of the construction costs for church and rectory. The first rector was the Rev. J. Mills Kendrick, who served from 1864 to 1866. (He later became the first missionary bishop of New Mexico.)

Although he organized St. Paul's as an Episcopal church, Cooke was less interested in promoting a particular form of worship than in bringing the kingdom of God to the unchurched. During its early years, St. Paul's invited clergy of various denominations to preach and conduct services, and often they used the rituals of their denominations.

This departure from Episcopal form was brought to the attention of diocesan officials, including Bishop Charles McIlvaine, who expressed concern. The rector, the Rev. S. R. Weldon, resigned. The congregation supported his action and

Nineteenth-century financier Jay Cooke, a member of St. Paul's Church in Philadelphia, was committed to the gospel command to share the good news. In addition to endowing a chair at Bexley Hall seminary, he founded congregations and built churches, among them St. Paul's, Put-in-Bay, Ohio (left), and St. Paul's, Duluth, Minnesota (below).



on June 20, 1869, declared St. Paul's to be independent. In 1889, St. Paul's joined the Reformed Episcopal Church, but in October, 1912, it returned to the Episcopal fold. A century later, it meets the needs of the island's population as Jay Cooke intended, continuing to be strongly ecumenical.

St. Paul's Church, Duluth

At first, it was just "Jay Cooke's Church." Finished in time for Christmas, 1869, it was the first house of worship in Duluth, the Great Lakes city Cooke had designated as the eastern terminus of the Northern Pacific Railroad. At first an independent congregation, in October, 1870, members petitioned Bishop Henry Benjamin Whipple for admission to the Diocese of Minnesota.

St. Paul's first minister, the Rev. Joseph A. Gilfillin, stayed only two years but built up a large following. (He would spend the rest of his career as a missionary-at-large, eventually becoming archdeacon of northwestern Minnesota.)

In 1895, the upper two-thirds of Minnesota became the Missionary District (later Diocese) of Duluth, and many expected the rector of St. Paul's—by far the largest parish—to be the first bishop. Instead, the House of Bishops chose James Dow Morrison, a man whose optimism Jay Cooke would have liked: "I say that right here is the seat of empire, and the

predestined metropolis of the Northwest is Duluth." Soon Bishop Morrison announced that a bishop's church would be built—within St. Paul's parish boundaries. Never very strong, Trinity Cathedral held on to its status even after Duluth's reunion with the original diocese in 1943, giving Minnesota the unique distinction of having three cathedrals—until Trinity was sold to the Lutherans.

St. Paul's present stone edifice, designed by Goodhue of New York, was opened for services on May 11, 1913. In the mid-1990's, a \$1.5 million capital campaign was undertaken to fund restoration and improvements; 10 percent was set aside for outreach in the neighborhood, which had become a slum. For several years, St. Paul's has operated "Little Treasures" day-care, after-school and summer programs for children aged 6 to 14, and a community center offering computer access and meeting space.

St. Paul's Church at Put-in-Bay and St. Paul's Church in Duluth are both featured in the 2004 Historic Episcopal Churches Engagement Calendar. Calendars can be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081, for \$14.95 each. Price includes shipping and handling. And if you would like your church included in the calendar, please let us know. We welcome suggestions.

News and Notes

Continued from page 3

Queen Kapiolani's desk has had a much-traveled career. Sold at auction following Queen Lili'uokalani's forced removal from Iolani Palace, it moved to San Francisco with its buyer, Dr. William C. Hobdy, in 1920. His son, William Warner Hobdy, brought the desk with him when he returned to Hawai'i in the 1930's. Finally, William W. Hobdy's widow, Ruth, donated it to the palace in 1987. Today, through photographic evidence, the restored desk stands exactly where it stood when Queen Kapiolani lived in Iolani Palace.

While Episcopal parishes and dioceses may not claim to have treasures as regal as Queen Kapiolani's desk, they do have valuable artifacts that would benefit from restoration and display. And parishes and dioceses could benefit from the interest garnered as well as from pride of ownership and participation. What a boost to parish and diocesan history and to archives themselves!

Church reviews:

An invitation

About 15 years ago, *Anglican and Episcopal History* introduced "church reviews" in which contributors describe their experience of worship at churches around the world, particularly (though not exclusively) Anglican churches. Dr. David Holmes of the College of William and Mary, when he founded the section, reasoned that just as the journal's readers turned to

book reviews for a précis of some of the current academic interpretations of Christianity, they might find value in descriptions of some of the current popular interpretations as liturgically enacted.

The significance of church reviews for historians and archivists is at least twofold. Typically, they observe how congregational worship has been influenced by local history, denominational traditions, and architecture. And church reviews may serve as a historical resource for future generations. Before he proposed the church review section, Holmes had noticed how difficult it can be for historians to reconstruct the worship of ordinary Christians in past centuries. People seldom trouble to publish descriptions of experiences that, to them and to those around them, are obvious and familiar.

Holmes retired as church review editor in the summer of 2003, and Alan Hayes, Wycliffe College of the Toronto School of Theology, was appointed his successor. Fortunately, many of Holmes' contributors have been willing to continue their good work, but Hayes hopes to expand the corps of writers. New writers should contact Hayes before submitting their first review (although that does not mean he would automatically reject their reviews if they don't!).

For "those unfortunate and deprived souls" who have not read a church review, Hayes has posted samples on his web site: <http://individual.utoronto.ca/hayes/churchreviews>. He has also posted writing guidelines. Those who would prefer the guidelines in hard copy or as a word-processing file attachment may write to Hayes at alan.hayes@utoronto.ca or 5 Hoskin Avenue, Toronto, ON M5S 1H7, Canada.

Maintenance tips for pipe organs

When we think of preserving and maintaining our sacred places, we may think of fresh paint or patching a leaky roof. We rarely consider, however, the care the pipe organ needs.

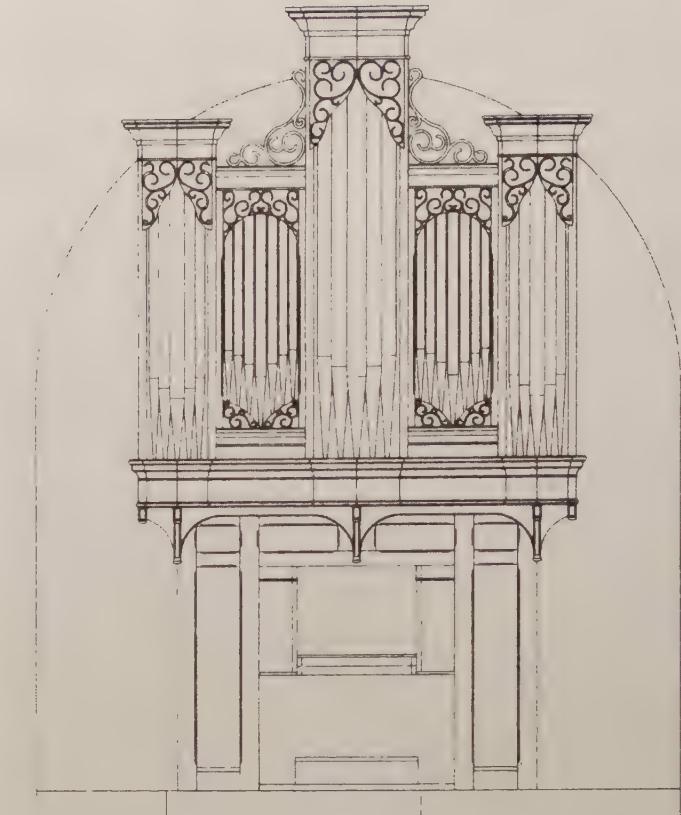
Patrick J. Murphy is an excellent resource. A graduate of Ohio Wesleyan University with a bachelor of music degree in organ performance, he served an apprenticeship in organ building, then formed his own company to design, construct, restore, and maintain all types of pipe organs. He is a member of a number of guilds for organists and organ builders. With his experience as both a musician and a craftsman, he offers a multi-faceted perspective on the care and maintenance of pipe organs.

"No two pipe organs are alike," Murphy says. Even if they are identically constructed, their physical installation, environment, and handcrafted aspects make each unique, thus it can be difficult to make hard-and-fast observations about every pipe organ. Nonetheless, he offers the following general rules of thumb for their care and maintenance.

1. FIND A GOOD TECHNICIAN/TUNER—"The Yellow Pages," says Murphy, "is not the best place to look." Word-of-mouth recommendations can be very useful. Contact other congregations for the names of technicians who work in your area. Be sure the person is a qualified full-time technician for pipe organs, not electronic organs. Ask if the person is a member of a recognized organ building organization. Ask for at least three references and check them out. If yours is an older organ, look for a technician who has an appreciation and respect for older pipe organs.

2. ONCE YOU'VE FOUND A GOOD TUNER/TECHNICIAN, HANG ON—A pipe organ is not normally owned by the musician who plays it. Murphy advises that unless you are dissatisfied with the service you are receiving, you should resist the temptation to change your tuner or technician when you change organists. Developing and maintaining a long-lasting relationship with a technician who is familiar with your instrument is important. When you find someone who is responsive, meets your needs, and does excellent work, hang on to that person. And expect to pay wages that are comparable to those of other service professionals.

3. TUNING—Most pipe organs do not need to be tuned more than twice a year. Murphy suggests the optimum time is with the change in seasons. Tuning an organ more than a maximum of four times a year is not recommended as too frequent manipulation of the moving parts can greatly decrease the life expectancy of the instrument. When tuning the instrument, make sure the heat or air conditioning is set at



the temperature the room will be when the organ is played for services or recitals. The working area where the organ mechanism is located should be well lit so the tuner or technician can service the instrument properly.

4. REGULATING TEMPERATURE—Pay attention to the condition of the organ chamber and condition of the pipes. An organ will react poorly to dramatic changes in the chamber temperature. When the organ is not in use, the temperature can be kept at the "unoccupied" setting. When it is necessary to turn the heat up or down, do it incrementally—not more than two degrees an hour if possible.

5. HUMIDITY LEVEL—The primary component of pipe organs is wood, and wood expands and contracts according to the amount of moisture in the air. It is important to maintain a humidity level of between 35 and 40 percent in the area where the organ is located. Insufficient atmospheric moisture is more damaging to the instrument than excessive humidity. If the humidity is below 30 percent, the wood and other components can dry out. To measure humidity levels accurately, Murphy suggests using a hygrometer (available at many electronics and small appliances stores) that digitally reports temperature and humidity levels. If the air is too dry, use a humidifier. For a forced air heating system, add humidity at the heat source. Most humidifiers have humidity sensors and automatic shut-off features.

6. A PLACE OF ITS OWN—Use the organ chamber for the organ, nothing else. Keep it locked when the organ is not in

use. If the chamber is used for storage, the tuner or technician will have difficulty working on the instrument and chances increase for an accident or the instrument's being damaged.

7. FAÇADE DECORATION—Avoid the temptation to hang anything on the façade pipes. The organ's show pipes may appear sturdy, but what is behind them may be more delicate.

8. ADEQUATE INSURANCE—Be sure you have adequate and up-to-date insurance on your organ. DO NOT lump the coverage under the "contents" section of your policy. Instead, attach a separate rider. Have the instrument regularly appraised by a knowledgeable organ builder to ascertain that the cost for "replacement in like, kind, and materials" is current. Murphy notes many congregations have lump-sum coverage of \$100,000 for "contents"; replacing just the organ will likely cost at least that much.

9. BLOWER MAINTENANCE—The blower on a pipe organ supplies air to bellows and windchests, causing the pipes to sound. Ideally it is located in the same room as the organ. The area where the blower is located should be dry and clean;

if the blower is on a floor where there is dust and dirt, these damaging elements will be sucked into the instrument. The blower should also be in a place where the humidity and heat can be regulated. A blower needs little routine maintenance. Its motor and moving parts should be oiled once a year, and the motor armatures and blower bellows should be checked periodically. For blower maintenance, you need an electrical technician. Ask your organ technician to refer you to an electrician who has experience servicing larger motors.

10. PRECAUTIONS DURING BUILDING WORK—When considering any major work on your building, consult your organ technician BEFORE work commences. Dust, dirt, and well-meaning but uninformed workmen are an organ's worst enemies. The time of major building projects may also be a good time to perform necessary larger maintenance projects on your organ. If the instrument will remain intact during the work period, take every precaution to keep foreign substances from getting into it.

Adapted, with permission, from Update, newsletter of Partners for Sacred Places (www.sacredplaces.org).

Thomas Patrick Hughes

Continued from page 9

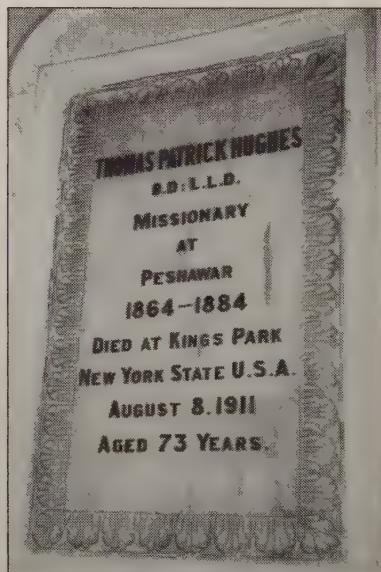
Horatio Potter. Received into the Episcopal Church as a priest, he became an editor of clerical directories, an encyclopedist, and a frequent essayist in theological journals.

During his first year in New York, Hughes' completed his magnum opus, *A Dictionary of Islam: Being a Cyclopaedia of the Doctrines, Rites, Ceremonies, and Customs, Together with the Technical and Theological Terms of the Muhammadan Religion*. He had worked on the book for over 10 years while in India and in England. It was published in both New York and London in 1885 and was reviewed most positively at the time of its original publication. It has since been reprinted many times and is still being published, the latest edition in 1994 by Kazi Publications, USA.

The children and Mrs. Hughes remained in England. The eldest son resigned from his scholarship at Christ's Hospital School in London to support the family. Years later, Mrs. Hughes, known by all as "the little Saint," wrote that "England had virtually hounded the family from its shores." She and five of their six children joined Hughes in 1888, leaving young Sidney in school in England.

there are tablets to the memory of missionaries and laymen. We had a very nice service in Urdu." In his journal, above the pasted article, Hughes wrote: "I am not altogether forgotten at Peshawar."

Recent visitors report that the Indian chunam is still pristinely white on All Saints' Church and that a native Anglican priest is there. Hughes' church, so far, has withstood both time and religious wars. Perhaps the tactics employed in creating the hujrah, developing the mission library, building the native church, and opening the bookstore that appeared to make two cultures more comfortable with each other might be used to advantage in the 21st century.



Thomas Patrick Hughes is remembered with a memorial plaque in All Saints' Memorial Church in Peshawar, Pakistan.

Hughes' accomplishments in India were remarkable. In February, 1902, the Secretary of CMS visited Peshawar and reported in a Society publication on "the beautiful CMS Church, built by Hughes. It is quite Eastern, with its dome and minarets, and the interior is exquisite. In the ambulatory

Elizabeth Hughes Clark, a granddaughter of Thomas Patrick Hughes, is Assistant Professor Emerita, Sociology, Arcadia University, and Visiting Senior Member, Linacre College, Oxford. This article has been adapted from a larger unpublished manuscript.

Diocese of Florida

St. John's Cathedral offers Florida's archives a secure home

By G. Michael Strock

The Diocese of Florida was established in 1838 with seven organized parishes, six resident clergymen, and three church buildings. It encompassed the entire territory of Florida. In 2004, the diocese includes only 25 northeast Florida counties and 75 congregations. As Florida's population grew, so did the Church, and four new dioceses were created. Congregations—and cities—appeared and disappeared through the years with many 19th-century churches forgotten, some absorbed into other parishes, and others changing dioceses more than once.

Fortunately, interest in the history of the diocese never waned and led to the writing of three books and a number of shorter histories that include the British period (1764-1783) and the story of the Episcopal Church in Florida through 1975. The research for these publications is extensive and forms the basis for the present collection.

For many years the University of Florida held these documents. When they were microfilmed in the 1980's, the "hard copy" became superfluous. The Rev. W. McLaurine Hall, diocesan historiographer in the early 1990's, convinced the university to donate the paper collection to the diocesan archives in Jacksonville. These six filing cabinets joined the collection of St. John's Cathedral to create a valuable record of the formation and expansion of the Church in Florida.

With everything seemingly in place, this would merely be an article about a small but excellent archival collection. It is, however, just the beginning of a story that reminds us that "eternal vigilance" can be a major factor in preservation and perseverance.

When Diocesan House was remodeled, it no longer had room for the collection, which was moved to the cathedral's library. This "permanent" home was lost in 1999 when space was needed for a new choir room and the library was dismantled. Everything was packed, then stored on the second floor in an unsecured meeting room with access to anyone passing through the area. This haphazard arrangement lasted for more than a year, until it was determined to be a fire hazard. With no other space available, everything was moved again—this time to a room in the cathedral basement where it was surrounded by heating pipes and maintenance equipment

and lit by one naked light bulb.

This might have been the final resting-place for the collection, but once again someone came forward, and a fortunate turn of events rescued the archives. A large room on the third floor of the cathedral was vacated and available. William Mauer volunteered to become the cathedral's historian and convinced the dean that the vacant space would be ideal for archival storage—it was secure, it was large enough for growth, and it would provide a study area for those doing research. The bishop acquiesced, and in fewer than six months, everything was in place.

Today, we are classifying and sorting documents, completing a library, and welcoming parish and other researchers. Sometimes, with a little patience, a lot of determination, and a recognition that an archives is an irreplaceable treasure, we really can have a happy ending and a promising beginning.

G. Michael Strock is historian of Trinity Church, St. Augustine, and of the Diocese of Florida.



Anglicans and Lutherans

Continued from page 1

downtown Chicago officially opens the conference. The Rev. Donald Armentrout will address the gathering on "What Has Canterbury to do with Wittenberg?" A reception will follow.

Monday, Tuesday, and Wednesday sessions, including the conference banquet Tuesday evening, will take place at the O'Hare Marriott Hotel, the conference headquarters. Grace Lutheran Church in River Forest will be the site of the closing service and lunch on Wednesday. Round-trip bus transportation on Sunday to the cathedral and on Wednesday to Grace Church is included in the registration fee. The headquarters hotel provides complimentary transportation to and from nearby O'Hare Airport. For those who wish to investigate the Windy City, rail service to downtown Chicago is close by.

The conference program will include individual speakers, panels, and workshops. Several of the sponsoring groups will hold their annual meetings during the conference as well as hold sessions highlighting their particular concerns:

- HSEC will hold its annual meeting at the Spring Hill O'Hare Suites on the Saturday before the conference officially begins. The Rev. J. Patrick Mauney, director of the Episcopal Church office of Anglican and Global Relations, will address the gathering.
- NEHA and the Lutheran archivists will present a panel on church archives and a workshop on starting an archives. In addition to the Sunday opportunity to visit Chicago's diocesan archives, participants may choose to visit the ELCA Archives on Wednesday.
- EWHP's contribution will include a panel on Chicago churchwomen and a workshop on recovering and preserving the history of women in the Church. It also plans a dinner with the Rev. J. Robert Wright, Historiographer of the Episcopal Church, as speaker.
- The Lutheran Historical Conference will sponsor a panel on using the web for research in church history.
- The Canadian Church Historical Society will offer a workshop on experiences and lessons learned from the recent litigation involving the Anglican Church in Canada.

The Very Rev. John Arnold, OBE, dean emeritus of Durham Cathedral, who has been one of the leading English participants in talks between Anglicans and Lutherans, will address the conference on "From Meissen to Porvoo and Beyond." Formal Lutheran-Anglican conversations, cooperation, and agreements will be the subject of several other sessions. The Lutheran-Episcopal Coordinating Committee will present a discussion of the current relationship by the Very Rev. Donald G. Brown of Trinity Cathedral, Sacramento, California; the Rev. Duane Larson of Wartburg Theological Seminary; Dr. Thomas Ferguson, associate director of Ecumenical and Interfaith Relations of the Episcopal Church; and the Rev. Randall Lee of the ELCA Center. The implica-

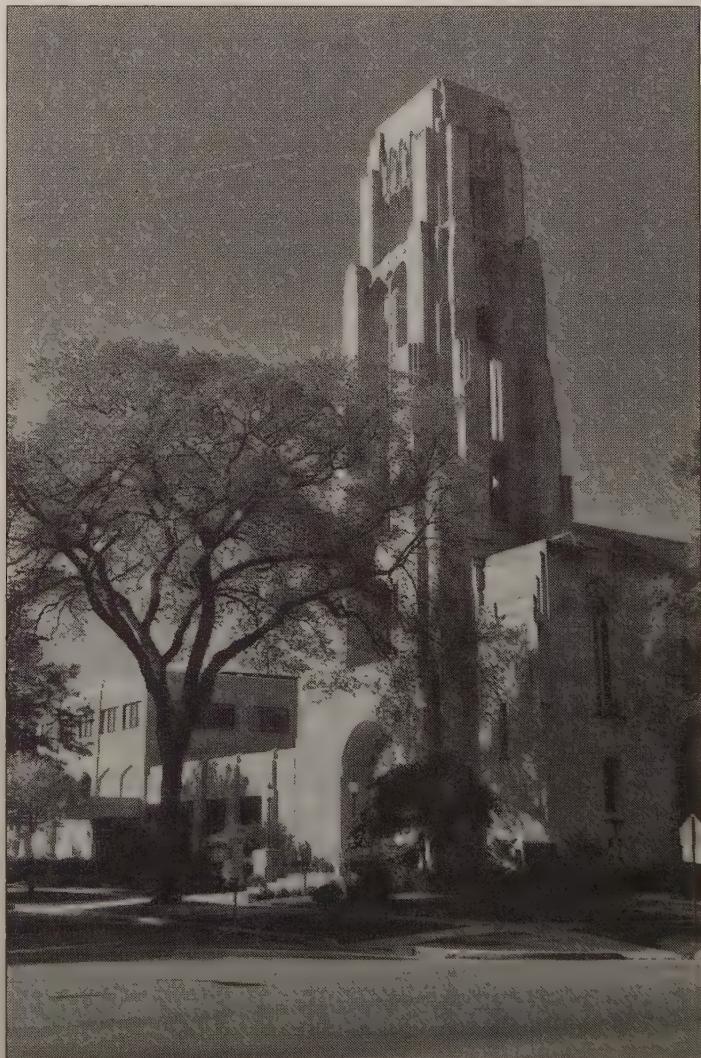
tions of the Lutheran-Anglican dialogues will also be discussed.

The historical aspects of the conference topic will be the subject of several panels devoted to settlement in the New World, liturgy and spirituality, ecumenism in the first half of the 20th century, and the denominations' reactions to controversial questions. Participants will learn about "Swedes and Anglicans on the Delaware" and "Anglicans and Lutherans in the 'American' Pacific," about "Lutherans in Harlem" and "Archbishop Temple's American Ecumenism."

One panel will treat "Before Being Called to Common Mission" while another will focus on Anglican and Lutheran history in Canada with papers on the "Foreign Protestants" of Nova Scotia, "New Insights into Anglicans in Atlantic Canada," and "Mission History in the 21st Century."

Registration and hotel information will be mailed to members of the sponsoring organizations in March. Additional information can be obtained from Barbara Brandon Schnorrenberg, 5904 Mount Eagle Drive, #1503, Alexandria, VA 22303, e-mail bbschnorrenberg@verizon.net, or Elisabeth Wittman, ELCA Archives, 121 Bonnie Lane, Elk Grove Village, IL 60007, e-mail ewittman@elca.org.

The closing service and lunch will take place at Grace Lutheran Church in River Forest.





Books



GOD'S SECRETARIES: The making of the King James Bible

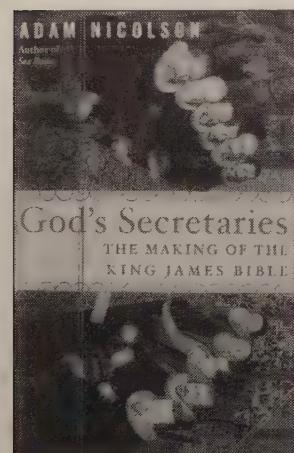
By Adam Nicolson

HarperCollins, New York, NY

(Pp. xiv + 281, \$24.95)

Published in 1611, for over three centuries the King James Bible was the most read book in the English language. Its sonorous cadences eventually impressed themselves on the ears of English-speaking Christians the world over.

Surprisingly, the King James Bible was produced by a committee—six committees, to be exact, or “companies,” as they were called. Each company consisted of half a dozen or more scholars, drawn from both the established Church of England and the more moderate of the dissenting Puritan



groups, and was assigned a portion of the Bible to translate. Each translator worked independently, producing a draft translation by comparing existing translations to the Hebrew and Greek originals. Then he (all the translators were male) met with the others in his company. The company read each translator's draft, compared them, and then produced a final text.

Little is known of most of the translators and of the inner

workings of the six companies. Adam Nicolson seems to have probed the dusty corners of every library in Britain to uncover the last shred of information about them. He has produced a book that is masterful in two ways: He collates all the available data and then presents it in a lively, engaging narrative.

Nicolson himself would not have done well as one of the translators. Whereas the King James Bible is noted for its rich sonorities, its (even in its own day) archaic tone, the subtlety and nuance of its phrasing, and its regal sense of authority, Nicolson's writing is modern and brisk. The King James Bible and Nicolson's account of its making are both a pleasure to read but for different, perhaps even opposite, reasons.

Some surprises await the reader of *God's Secretaries*. Not one to accept conventional assessments of the characters in his story, Nicolson uncovers dimensions in them that are often overlooked. Take, for example, Lancelot Andrewes, “director” (chairman) of the committee that translated the first 12 books of the Old Testament. Andrewes was a major force in molding a distinctive Anglican understanding of the

Church, the most popular preacher of his day, a linguist of astonishing breadth, and the author of a devotional classic, his *Preces Privatae* (“Private Devotions”). If the Church of England canonized its brightest lights, Andrewes would have been in the first class of those so honored. Nicolson acknowledges all this but introduces the reader to an ecclesiastical politician who could be patronizing, negligent of his pastoral duties, and occasionally cruel—in short, a more complex and human saint than the Lancelot Andrewes one meets in most church history texts.

There is the king himself. James nearly bankrupted the exchequer with his wildly extravagant entertaining, infuriated the Puritans with his worldliness and arrogance, presided over a court rampant with political back-stabbing, and had a debilitating weakness for handsome young men. James is not fondly remembered in most circles today. But in *God's Secretaries*, we glimpse another side of the king—wise despite himself, devout, and eager to unite his divided realm and usher in a time of peace and relative freedom in matters of religion, one reason for his commissioning the Bible that bears his name.

God's Secretaries is a delight. It offers the story of a hugely influential literary project, a peek behind the scenes of the Jacobean court, and a sometimes inspiring, sometimes embarrassing account of the formative era in the history of the Church of England.

Richard H. Schmidt

Author, editor, priest, Chesterfield, MO

BE IT REMEMBERED: The story of Trinity Episcopal Church at Capitol Square

By Lisa M. Klein

Trinity Episcopal Church with the Orange Frazer Press, Columbus and Wilmington, OH

(Pp. 288, \$25.00 + \$5.00 postage)

Parish histories are, as most church historians know, something of a mixed bag as a genre. Although virtually all are useful as sources of raw material, only a few transcend the functions of chronicle and celebration that most are commissioned to perform. It is a pleasant surprise, therefore, to encounter Lisa Klein's history of Trinity Church, which in its present incarnation has stood near the statehouse in Columbus, Ohio, since 1869. Although credentialed in English literature, the author has the instincts of a social historian and tells Trinity's story in a way which at once provides its congregation with a handsome memento and at the same time appeals to the professional's yearning for connections with the

broader courses of national and denominational development.

The parish of Trinity, Columbus, was established in 1817 by the sort of prominent citizens who might be expected to be attracted to what was then an elite denomination. During the course of the 19th century, it worshiped first in a Greek Revival structure and, since 1869, in one of the English

Gothic mode on one of the most central sites in the downtown of this midwestern state capital city.

Its institutional life has followed many of the twists and turns one might expect of a sizeable and financially substantial urban congregation: expansion of membership throughout a rapidly growing metropolitan area; conflicts over styles of churchmanship and slavery; engagement in the causes advocated by Social

Gospel proponents; family-friendly programming during the "normalcy" of the 1950's; prominence as a prestigious downtown church; a clerical scandal (not hushed up here); contraction with the flight of its middle class base to the suburbs; and stabilization with a new orientation to the realities of late 20th-century urban life and a vital program of outreach attractive to a heterogeneous constituency.

Throughout, Klein provides not only a chronicle of rectors and vestry actions, but is sensitive to the social composition of the congregation as it varied over the decades and is often able to provide biographical sketches as well as broader demographic information, including the roles played by women in parish development. She also does a good job of tying Trinity's history in with the larger history of the Episcopal Church—especially, of course, in Ohio—as well as the broader pattern of local religious development.

The work is handsomely produced and lavishly illustrated with photographs—some in color—as well as reproductions of a variety of primary documents, together with a number of inset biographical sketches of clergy and lay members. It is, on the whole, a good model for would-be parish historians as well as a good read for all interested in the history of the Episcopal Church and the role of religion in the American city.

Peter W. Williams,
Professor, Miami University, Oxford, OH

ST. JAMES SANTEE: The Brick Church at Wambaw

By St. James Santee Brick Church Restoration Committee

Wyrick & Company, Charleston, SC

(Pp. vii + 88, \$25.00)

South Carolina has numerous examples of Colonial churches, many of which have been the topic of in-depth architectural,

archaeological, and/or historical research and publication. One such church, familiarly known as "The Brick Church" at Wambaw, but officially as Wambaw Church, was constructed in 1768 as the fourth to serve St. James Santee Parish.

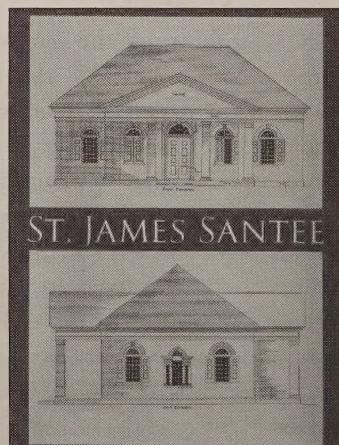
Though the parish, second oldest in the colony, was created in 1706 as a consequence of an appeal by French Huguenot settlers as much for religious as political reasons, it came in time to incorporate both French and English settlers. The church itself, located between McClellanville and Hampton Plantation State Park, was initially situated in a community made prosperous by the cultivation by slaves of indigo and rice. War, the economy, and new methods of agriculture and transportation shifted power and population bases, causing the church to become isolated. Remote and little used, it was subject to natural threats and disasters as well as the less explicable evils of civilization—thieves in profitable trade of historical objects and vandals. Reclamation of such a remote and fragile architectural expression of the hopes of earlier generations was nothing short of a labor of love.

This slim volume, illustrated with photographs, maps, and drawings, is a report of the committee organized in 1993 to restore and preserve one of the more remarkable but aging and weary Colonial church structures in South Carolina ("no country is great without its ruins," p. 31). It opens with a historical essay by Arthur Manigault Wilcox, who spins a readable and sometimes lively account, though regrettably brief, of the colorful history of St. James, The Brick Church, and various conflicts and confusions. It is a tale of nature—hurricanes, termites, fire—and of people—the clash of French Huguenot and Anglican religious and civil cultures, language conflicts, wars, thieves, vandals—and of the emergence through intermarriage and time of a blended cultural expression.

Familiar names are sprinkled throughout the history, among them Doar, Gaillard, Gendron, Lucas, Lynch, Manigault, Marion, Mazyck, Mott, Pinckney, and Rutledge. Historical notes on Wambaw Church by parishioner Helen Lucas Lofton (1880-1967), published in 1932 in a Georgetown, South Carolina, newspaper and incorporating yet an earlier history (1918) written by vestryman David Doar, born in 1850, are reproduced, as are lists of contributors, memorial gifts, and recommendations for further reading. The book closes with two useful chronologies—one, 1696-2000, by architect Joseph K. Oppermann and the other, 1950-2000, by senior warden Oran Baldwin.

Though inseparably intertwined, preservation and history, the book focuses mainly on the restoration efforts and

Continued on next page



Books

Continued from preceding page

includes only such historical data useful in explaining preservation choices, modern additions, and to whet the appetite for further reading. The commitment and dedication that went into the restoration of Wambaw Church find loving expression in this volume.

Alexandra Gressitt,

Director, Thomas Balch Library, Leesburg, VA

CATO'S MIRANIA: A Life of Provost Smith

By Charlotte Goldsborough Fletcher

University Press of America Inc., Lanham, MD

(Pp. 178, paper \$39.95)

The Rev. William Smith, D.D., was a founder of the Protestant Episcopal Church in the United States of America. He wrote the first curriculum for King's College (now Columbia University), served as first provost of the College at Philadelphia (now the University of Pennsylvania), and founded Washington College in Chestertown, Maryland, and St. John's College, in Annapolis, Maryland. (This reviewer is Smith's successor as rector of Chester Parish in Chestertown, Maryland.)

Editor of the Proposed Prayer Book of 1786, the first draft of an American edition of the Book of Common Prayer (his preface has been reprinted in every American Prayer Book), Smith was elected the first bishop of Maryland but was never consecrated; he served instead as the first president of the House of Deputies of the General Convention. A contemporary of Samuel Seabury, with whom he was ordained deacon and priest, and William White, both of whom are commemorated in the calendar of Lesser Feasts, Smith is all but forgotten.

Cato's Mirania, a new biography of this distinguished churchman, has been written by one of his descendants, Charlotte Goldsborough Fletcher, retired librarian of St. John's College. The book's title is derived from Smith's *non de plume* before the Revolutionary War, "Cato" after the Roman statesman, Cato the Younger, and his plan for a practical college curriculum called "A General Idea of the College of Mirania."

Fletcher takes as her starting point the connection between William Smith and Benjamin Franklin. She admirably traces the progress of their relationship from Franklin's promotion of Smith as protégé, through its deterioration because of differing opinions about the proprietorship of the Penn family, to the final irony of Smith's becoming

Franklin's official eulogist. Fletcher's book is at its best when addressing Smith and Franklin together. In fact, the book seems to be a slightly expanded paper on this subject. As a biography of William Smith, however, it is flawed.

The book has serious omissions. While Fletcher speaks of the deaths of Smith's children, she glosses over their births. Rebecca Smith, the cleric's wife, is colorfully described during her adolescence but not at all after her marriage. Richard Allen makes a cameo appearance but is nowhere identified as the founder of the African Methodist Episcopal Church. There are redundancies. The reader is informed three times that lots were reserved in Huntington, Pennsylvania, for civic and religious buildings. There are numerous typographical errors. There are inconsistencies. Did Columbia University receive its present name in 1912, as is asserted in endnote 30, page 18, or in 1784, as in endnote 18, page 78? On page 6, Fletcher asserts that King's College (Smith's alma mater in Aberdeen, Scotland) became a Church of Scotland parish church. How did a college become a church? We are not told. Most awkward of all is a belabored simile likening Smith and Franklin to Br'er Fox and Br'er Rabbit. Joel Chandler Harris' Uncle Remus stories are not commonly known today by persons under the age of 50, nor are they universally appreciated.

While *Cato's Mirania* is an interesting addition to the bibliography of books on William Smith, it should be no one's first or only exposure to one of the founders of our Church.

Gregory S. Straub

Rector, Emmanuel Episcopal Church, Chestertown, MD

COLORADO EPISCOPAL CLERGY IN THE 19TH CENTURY: A Biographical Register

By Joyce L. White

Prairie Publishers, LLC, 390 St. Paul Street, Denver, CO 80206

(Pp. ix +110, \$25.00 plus postage and applicable taxes)

When Joyce White, librarian of St. John's Cathedral in Denver, discovered no consolidated information about the clergy who served in Colorado during the 19th century, she set out to remedy the lack. Her register has taken years of research and uncounted questions of national and diocesan archivists and anyone who might possibly have any information about the hundreds of men who passed through or remained to serve the Episcopal Church in Colorado in the 19th century.

The clergy are listed in alphabetical order. White has packed into each entry as many basic facts as she could garner: dates and places of birth and death (in some cases, places of burial); dates and places of theological education and ordination (and deposition and renunciation); dates and places served in Colorado and elsewhere; and published writings, if known. She has meticulously noted her sources.

White includes a list of clergy who served in Wyoming when Colorado and Wyoming were a single missionary district and, to help researchers, lists of 19th-century bishops by name, diocese, and date.

Edna Biller

Continued from page 11

Her astonishment is justified in massive leather-bound hotel registers used to record the names of students attending her conferences. Each entered his or her name, often in the script or characters of his or her native language. They came from such distant campuses as Stanford in the west and Columbia in the east, establishing hers as a truly national campus ministry with global scope.

Eight years later, in 1942, Mrs. Biller's work passed to Dr. Elizabeth Williamson, then in 1946 to Madge Sanmann, who remained until 1952, when the first clergyman took up

its direction. Thus, Mrs. Biller's "experiment" passed the first quarter century of its life under the capable leadership of lay women whose stories remain to be fully documented and told. Their work endures, in some respects changed to fit the times, yet in many fundamentals familiar: the centerpiece of the work is still hospitality open to all, convivial meals, rich conversation, and relationships nurtured. Her lovely portrait prominently presiding above the mantel, Mrs. Biller greets each with a kindly, knowing smile that seems to appreciate that the more things change, the more they stay the same.

Sam Portaro is Episcopal chaplain at the University of Chicago and director of Brent House.

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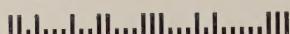
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⇒ INSIDE THIS ISSUE ⇲



At the opening service of All Saints' Memorial Church in Peshawar, Northwest Territory, the Rev. Maulvie Imad-ud-din, remarked:

"The Creator must have arrested the wheels of his chariot and stepped aside to make Padri Hughes for the Afghans." (See page 6.)

Remember June 20-23, 2004:
Anglican-Lutheran Conference, Chicago

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